

CHRISTIAN SECRETARY.

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"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

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RELIGIOUS.

REV. MR. WAYLAND'S SERMON
CONCLUDED.

The object of the missionary enterprise embraces every child of Adam. It is vast as the race to whom its operations are of necessity limited. It would confer upon every individual on earth, all that intellectual or moral cultivation can bestow. It would rescue a world from the indignation and wrath, tribulation and anguish reserved for every son of man that doeth evil, and give it a title to glory, honor, and immortality. You see, then, that our object is not only to affect every individual of the species, but to affect him in the momentous extremes of infinite happiness and infinite woe. And now we ask, What object ever undertaken by man can compare with this same design of evangelizing the world? Patriotism itself fades away before it, and acknowledges the supremacy of an enterprise, which seizes, with so strong a grasp, upon both the temporal and eternal destinies of the whole family of man.

But all this is not to be accomplished without laborious exertion. Hence we remark,

2d. The missionary undertaking is arduous enough to call into action the noblest energies of man.

Its arduousness is explained in one word, our *Field is the World*. Our object is to effect an entire moral revolution in the whole human race. Its arduousness then results of necessity from its magnitude.

I need not say to an audience acquainted with the nature of the human mind, that a large moral mass is not easily and permanently affected. A little leaven does not soon leaven the whole lump. To produce a change even of speculative opinion upon a single nation, is an undertaking not easily accomplished. In the case before us, not a nation, but a world is to be regenerated: therefore the change which we would effect is far from being merely speculative. If any man be in Christ, he is a new creature.—Nothing short of this new creation will answer our purpose. We go forth, not to persuade men to turn from one idol to another, but to turn universally from idols to serve the living God.—We call upon those who are earthly, sensual, devilish, to set their affections on things above. We go forth exhorting men to forsake every cherished lust, and present themselves a living sacrifice, holy and acceptable unto God. And this mighty moral revolution is to be effected, not in a family, a tribe, or a nation, but in a world which lieth in wickedness.

We have to operate upon a race divided into different nations, speaking a thousand different languages, under every different form of government, from absolute inertness to unbridled tyranny, and inhabiting every district of country, salubrious or deadly, from the equator to the poles. To all these nations must the gospel be sent, into all these languages must the bible be translated, to all these climes, salubrious or deadly, must the missionary penetrate, and under all these forms of government, mild or despotic, must he preach Christ and him crucified.

Besides, we shall frequently interfere with the more sordid interests of men; and we expect them to increase the difficulties of our undertaking. If we can turn the heathen to God, many a source of unholy traffick will be dried up, and many a convenience of unhal- lowed gratification taken away. And

hence we may expect that the traffickers in human flesh, the disciples of mammon, and the devotees of pleasure, will be against us. From the heathen themselves we have the blackest darkness of ignorance to dispel. We have to assault systems venerable for their antiquity, and interwoven with every thing that is proud in a nation's history. Above all, we have to oppose the depravity of the human heart, grown still more inveterate by ages of continuance in unrestrained iniquity. In a word, we go forth to urge upon a world dead in trespasses and sins, a thorough renewal of heart, and an universal reformation of practice.

Brief as is this view of the difficulties which surround us, and time will not allow us to state them more in detail, you see that our undertaking, is as we said, arduous enough to task to the uttermost the noblest energies of man.

This enterprise requires consummate wisdom in the missionary who goes abroad, as well as in those who manage the concerns of a society at home. He who goes forth unprotected, to preach Christ to despotic or badly governed nations, must be wise as a serpent, and harmless as a dove.—With undeviating firmness upon every thing essential, he must combine the most yielding facility upon all that is unimportant. And thus while he goes forth in the spirit and power of Elias, he must at the same time become all things to all men, that by all means he may gain some. Great abilities are also required in him who conducts the mission at home. He must awaken, animate, and direct the sentiments of a very large portion of the community in which he resides, whilst at the same time, through a hundred different agents, he is exerting a powerful influence upon half as many nations a thousand or ten thousand miles off. Indeed, it is hazardous nothing to predict, that if efforts for the extension of the gospel continue to multiply with their present ratio of increase, as great abilities will, in a few years, be required for transacting the business of a missionary society, as for conducting the affairs of a political cabinet.

The missionary undertaking calls for perseverance; a perseverance of that character, which, having once formed its purpose, never wavers from it till death. And if ever this attribute has been so exhibited as to challenge the respect of every man of feeling, it has been in such instances as are recorded in the history of the missions to Greenland and to the South Sea Islands, where we beheld men, for fifteen or twenty years, suffer every thing but martyrdom, and then, seeing no fruit from their labor, resolve to labor on till death, if so be they might at last, save one benighted heathen from the error of his ways.

This undertaking calls for self denial of the highest and holiest character. He who engages in it must, at the very outset, dismiss every wish to stipulate for any thing but the mere favor of God. His first act is a voluntary exile from all that a refined education loves; and every other act must be in unison with this. The salvation of the heathen is the object for which he sacrifices, and is willing to sacrifice, every thing that the heart clings to on earth. For this object he would live; for this he would die; nay, he would live any where, and die any how, if so be he might rescue one soul from everlasting woe.

"Hence you see that this undertaking requires courage. It is not the courage which, wrought up by the stimulus of popular applause, can rush now and then upon the cannon's mouth; it is the courage, which, alone and unapplauded, will, year after year, look death, every moment, in the face, and never shrink from its purpose. It is a principle which will 'make a man intrepidly dare every thing which can attack or oppose him within the whole sphere of mortality, retain his purpose unshaken amidst the ruins of the world, and press towards his object while death is impending over him.' Such was the spirit with spake by the mouth of an Apostle when he said, And now I go bound in the spirit unto Jerusalem,

not knowing the things which shall befall me there; save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me. Yet none of these things move me; neither count I my life dear unto myself, so that I may finish my course with joy, and the ministry which I have received of the Lord Jesus.

But above all, the missionary undertaking requires faith, in its holiest and sublimest exercise. And let it not be supposed that we speak at random, when we mention the sublimity of faith. "Whatever," says the British moralist, "withdraws us from the power of the senses; whatever makes the past, the distant, or the future predominate over the present, advances us in the dignity of thinking beings." And when we speak of faith, we refer to a principle which gives substance to things hoped for, and evidence to things not seen; which, bending her keen glance on the eternal weight of glory, makes it a constant motive to holy enterprise; which, fixing her eagle eye upon the infinite of future, makes it bear right well upon the purposes of to-day; a principle which enables a poor feeble tenant of the dust to take strong hold upon the perfections of Jehovah; and, fastening his hopes to the very throne of the Eternal, "bid earth roll, nor feel its idle whirl." This principle is the unfailing support of the missionary through the long years of his toilsome pilgrimage; and, when he is compared with the heroes of this world, it is peculiar to him. By as much then as the Christian enterprise calls into being this one principle, the noblest that can attach to the character of a creature, by so much does its execution surpass in sublimity every other.

3d. Let us consider the means by which this moral revolution is to be effected. It is, in a word, by the preaching of Jesus Christ and him crucified. It is by going forth and telling the lost children of men, that God so loved the world, that he gave his only begotten Son to die for them; and by all the eloquence of such an appeal, to entreat them, for Christ's sake, to be reconciled unto God. This is the lever by which, we believe, the moral universe is to be raised; this is the instrument by which a sinful world is to be regenerated.

And consider the commanding simplicity of this means, devised by Omniscience to effect a purpose so glorious. This world is to be restored to more than it lost by the fall, by the simple annunciation of the love of God in Christ Jesus. Here we behold means apparently the weakest, employed to effect the most magnificent of purposes. And how plainly does this bespeak the agency of the omnipotent God. The means which effect his greatest purposes in the kingdom of nature, are simple and unostentatious; while those which man employs are complicated and tumultuous. How many intellects are tasked, how many hands are wearied, how many arts exhausted in preparing for the event of a single battle; and how great is the tumult of the moment of decision. In all this, man only imitates the inferior agents of nature. The autumnal tempest, whose sphere of action is limited to a little spot upon our little world, comes forth attended by the roar of thunder and the flash of lightning; while the attraction of gravitation, that stupendous force which binds together the mighty masses of the material universe, acts silently. In the sublimest of natural transactions, the greatest result is ascribed to the simplest, the most unique of causes. He spake and it was done; he commanded and it stood fast.

Contemplate the benevolence of these means. In practice, the precepts of the gospel may be summed up in the single command, Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself. We expect to teach one man obedience to this command, and that he will feel obliged to teach his neighbor, who will feel obliged to teach others, who are again to become teachers, until the whole world shall be peopled with one family of brethren. Animosity is to be done

away by inculcating universally the obligation of love. In this manner we expect to teach rulers justice, and subjects submission; to open the heart of the miser, and unloose the grasp of the oppressor. It is thus we expect the time to be hastened onward when men shall beat their swords into ploughshares, and their spears into pruning hooks; when nation shall no more lift up sword against nation, neither shall they learn war any more.

With this process, compare the means by which men, on the principles of this world, effect a melioration in the condition of their species. Their almost universal agent is, threatened or inflicted misery. And, from the nature of the case, it cannot be otherwise.—Without altering the disposition of the heart, they only attempt to control its exercise. And they must control it by showing their power to make the indulgence of that disposition the source of more misery than happiness. Hence when men confer a benefit upon a portion of their brethren, it is generally preceded by a protracted struggle to decide which can inflict most, or which can suffer longest. Hence the arm of the patriot is generally and of necessity bathed in blood. Hence with the shouts of victory from the nation he has delivered, there arises also the sigh of the widow, and the weeping of the orphan. Man produces good by the apprehension or the infliction of evil. The gospel produces good by the universal diffusion of the principles of benevolence. In the former case, one party must generally suffer; in the latter, all parties are certainly more happy. The one, like the mountain torrent, may fertilize now and then a valley beneath, but not until it has wildly swept away the forest above, and disfigured the lovely landscape with many an unseemly scar. Not so in the other;

"It droppeth as the gentle rain from heaven Upon the place beneath; it is twice blessed, It blesseth him that gives, and him that takes."

Consider the efficacy of these means. The reasons which teach us to rely upon them with confidence may be thus briefly stated.

1. We see that all which is really terrific in the misery of man results from the disease of his moral nature. If this can be healed, man may be restored to happiness. Now the gospel of Jesus Christ is the remedy devised by Omniscience specifically for this purpose, and therefore we do certainly know that it will inevitably succeed.

2. It is easy to be seen, that the universal obedience to the command, Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself, would make this world a heaven. But nothing other than the gospel of Christ can persuade men to this obedience. Reason cannot do it; philosophy cannot do it; civilization cannot do it. The cross of Christ alone has power to bend the stubborn will to obedience, and melt the frozen heart to love. For, said one who had experienced its efficacy, the love of Christ constraineth us, because we thus judge, that if one died for all, then were all dead; and that he died for all, that they which live should not live to themselves, but unto Him who died for them, and rose again.

3. The preaching of the cross of Christ is a remedy for the miseries of the fall which has been tested by the experience of eighteen hundred years, and has never in a single instance failed. Its efficacy has been proved by human beings of all ages, from the lisping infant to the sinner an hundred years old. All climates have witnessed its power. From the ice-bound cliffs of Greenland to the banks of the voluptuous Ganges, the simple story of Christ crucified has turned men from darkness to light, and from the power of Satan unto God. Its effect has been the same with men of the most dissimilar conditions; from the abandoned inhabitant of Newgate, to the dweller in the palaces of kings. It has been equally sovereign amidst the scattered inhabitants of the forest and the crowded population of the densest metropolis. Every where and at all times it has been the power of God unto salvation to every one that believeth.

4. And lastly, we know from the word of the living God, that it will be successful, until this whole world has been redeemed from the effects of man's first disobedience. As truly as I live, saith Jehovah, all the earth shall be filled with the glory of the Lord.—Ask of me, saith he to his Son, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. In the Revelation which he gave to his servant John of things which should shortly come to pass; I heard, said the Apostle, great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ, and he shall reign forever and ever. Here then is the ground of our unwavering confidence. Heaven and earth shall pass away, but one jot or one tittle shall in no wise pass from the word of God, until all be fulfilled. Such, then, are the means on which we rely for the accomplishment of our object, and such the grounds upon which we rest our confidence of success.

And now, my hearers, deliberately consider the nature of the missionary enterprise. Reflect upon the dignity of its object; the high moral and intellectual powers which are to be called forth in its execution; the simplicity, benevolence, and efficacy of the means by which all this is to be achieved; and we ask you, Does not every other enterprise to which man ever put forth his strength dwindle into insignificance, before that of preaching Christ crucified to a lost and perishing world?

Engaged in such an object, and supported by such assurances, you may readily suppose, we can very well bear the contempt of those who would point at us the finger of scorn. It is written, In the last days there shall be scoffers. We regret that it should be so. We regret that men should oppose an enterprise, of which the chief object is, to turn sinners unto holiness. We pity them, and we will pray for them. For we consider their situation far other than enviable. We recollect that it was once said by the Divine Missionary, to the first band which he commissioned, He that despiseth you, despiseth me, and he that despiseth me, despiseth him that sent me. So that this very contempt may at last, involve them in a controversy infinitely more serious than they at present anticipate. The reviler of missions, and the missionary of the cross, must both stand before the judgment seat of him who said, Go ye into all the world, and preach the gospel to every creature. It is affecting to think, that whilst the one, surrounded by the nation who, through his instrumentality, have been rescued from everlasting death, shall receive the plaudit, Well done, good and faithful servant; the other may be numbered with those despisers who wonder and perish. O that they might know, even in this their day, the things which belong to their peace, before they are hidden from their eyes!

You can also easily perceive how it is that we are not soon disheartened by those who tell us of the difficulties, nay, the hopelessness, of our undertaking. They may point us to countries once the seat of the church, now over- spread with Mohammedan delusion; or, bidding us look at nations who once believed as we do, now contending for what we consider fatal error, they may assure us that our cause is declining. To all this we have two answers.—First, the assumption that our cause is declining, is utterly gratuitous. We think it not difficult to prove, that the distinctive principles we so much venerate, never swayed so powerful an influence over the destinies of the human race as at this very moment. Point us to those nations of the earth to whom moral and intellectual cultivation, inexhaustible resources, progress in arts, and sagacity in council, have assigned the highest rank in political importance, and you point us to nations whose religious opinions are most closely allied to those we cherish. Besides, when was there a period, since the days of the Apostles, in which so many converts have been made to these principles, as have been made, both from

Christian and Pagan nations, within the last five and twenty years! Never did the people of the saints of the Most High look so much like going forth in serious earnest, to take possession of the kingdom and dominion, and the greatness of the kingdom under the whole heaven, as at this very day. We see, then, nothing in the signs of the times which forebodes a failure, but every thing which promises that our undertaking will prosper. But secondly, suppose the cause did seem declining; we should see no reason to relax our exertions, for Jesus Christ has said, Preach the gospel to every creature. Appearances, whether prosperous or adverse, alter not the obligation to obey a positive command of Almighty God.

Again, suppose all that is affirmed were true. If it must be, let it be.—Let the dark cloud of infidelity overspread Europe, cross the ocean, and cover our own beloved land. Let nations after nations swerve from the faith. Let iniquity abound, and the love of many was cold, even until there is on the face of this earth, but one pure church of our Lord and Saviour Jesus Christ. All we ask is, that we may be members of that one church. God grant that we may throw ourselves into this Thermopylae of the moral universe.

But even then, we should have no fear that the church of God would be exterminated. We would call to remembrance the years of the right hand of the Most High. We would recollect there was once a time, when the whole church of Christ, not only could be, but actually was, gathered with one accord in one place. It was then that that place was shaken as with a rushing mighty wind, and they were all filled with the Holy Ghost. That same day, three thousand were added to the Lord. Soon, we hear, they have filled Jerusalem with their doctrine. The church has commenced her march. Samaria has with one accord believed the gospel. Antioch has become obedient to the faith. The name of Christ has been proclaimed throughout Asia Minor. The temples of the gods, as though smitten by an invisible hand, are deserted. The citizens of Ephesus cry out in despair, Great is Diana of the Ephesians! Licentious Corinth is purified by the preaching of Christ crucified. Persecution puts forth her arm to arrest the spreading "superstition." But the progress of the faith cannot be stayed. The church of God advances unhurt, amidst racks and dungeons, persecutions and death; yea, "smiles at the drawn dagger, and defies its point." She has entered Italy, and appears before the walls of the Eternal City. Idolatry falls prostrate at her approach. Her ensign floats in triumph over the capitol. She has placed upon her brow the diadem of the Cæsars!

After having witnessed such successes, and under such circumstances, we are not to be moved by discouragements. To all of them we answer, *Our Field is the World*. The more arduous the undertaking, the greater will be the glory. And that glory will be ours; for God Almighty is with us.

This enterprise of mercy the Son of God came down from heaven to commence, and in commencing it, he laid down his life. To us has he granted the high privilege of carrying it forward. The legacy which he left us, as he was ascending to his Father and our Father, and to his God and to our God, was, Go ye into all the world, and preach the gospel to every creature; and, lo, I am with you always, even unto the end of the world. With such an object before us, under such a Leader, and supported by such promises, other motives to exertion are unnecessary. Each one of you will anxiously inquire, how he may become a co-worker with the Son of God, in the glorious design of rescuing a world from the miseries of the fall!

Blessed be God, this is a work in which every one of us is permitted to do something. None so poor, none so weak, none so insignificant, but a place of action is assigned him; and the cause expects every man to do his duty. We answer, then,

1. You may assist in it by your prayers. After all that we have said about means, we know that every thing will be in vain without the influences of the Holy Spirit. Paul may plant, and Apollos water, it is God who giveth the increase. And these influences are promised, and promised alone, in answer to prayer. Ye then who love the Lord, keep not silence, and give him no rest, until he establish and make Jerusalem a praise in the whole earth.

2. You may assist by your personal exertions. This cause requires a vig-

orous, persevering, universal, and systematic effort. It requires that a spirit should pervade every one of us, which shall prompt him to ask himself every morning, What can I do for Christ to-day? and which should make him feel humbled and ashamed, if at evening, he were obliged to confess he had done nothing. Each one of us is as much obligated as the missionaries themselves, to do all in his power to advance the common cause of Christianity.—We, equally with them, have embraced that gospel, of which the fundamental principle is, *None of us liveth to himself*. And not only is every one bound to exert himself to the uttermost, the same obligation rests upon us so to direct our exertions, that each of them may produce the greatest effect. Each one of us may influence others to embark in the undertaking. Each one whom we have influenced, may be induced to enlist that circle of which he is the centre, until a self-extending system of intense and reverberated action shall embody into one invincible phalanx, "the sacramental host of God's elect." Awake, then, brethren, from your slumbers. Seek first the kingdom of God and his righteousness.—And recollect that what you would do, must be done quickly. The day is far spent; the night is at hand. Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest.

3. You may assist by your pecuniary contributions. An opportunity of this kind will be presented this evening. And here, I trust, it is unnecessary to say that in such a cause we consider it a privilege to give. How so worthily can you appropriate a portion of that substance which Providence has given you, as in sending to your fellow men, who sit in the region and shadow of death, a knowledge of the God who made them, and of Jesus Christ whom he hath sent? We pray you, so use the mammon of unrighteousness, that when ye fail, they may receive you in to everlasting habitations. But I doubt not you already burn with desire to testify your love to the crucified Redeemer. Enthroned in the high and holy place, He looks down at this moment upon the heart of every one of us, and will accept of your offering, though it be but the widow's mite, if it be given with the widow's feeling. In the last day of solemn account, he will acknowledge it before an assembled universe, saying, In as much as ye did it unto one of the least of these my brethren, ye did it unto me!

May God of his grace enable us so to act, that on that day, we may meet with joy the record of the doings of this evening; and to his name shall be the glory in Christ. Amen.

Publius Lentulus was president of Judea in some part of the ministration of Christ. Our Saviour attracted the attention of this Roman; who wrote to the senate at Rome the following account of him:

"There appeared in these days a man of great virtue, named Jesus Christ, who is yet living amongst us, and of the Gentiles is accepted for a prophet of truth. He and his disciples call him the Son of God. He raiseth the dead and cureth all manner of diseases. A man of stature somewhat tall, and comely, with a very reverend countenance, expressing both love and fear. His hair is the colour of a chestnut full ripe, plain to the ears, whence downward it was more orient, curling and waving about his shoulders. In the midst of his head is a seam, or partition of his hair after the manner of the Nazarenes. His forehead plain and very delicate. His face without a spot or wrinkle, beautiful, with a lovely red. His nose and mouth so formed as nothing can be reprehended. His beard thickish, in colour like his hair, not very long but forked. His look innocent and mature. His eyes grey, clear and quick. In reproving he is terrible, in admonishing very courteous and fair spoken. Pleasing in his conversation mixed with gravity. It cannot be remembered that any have seen him laugh, but many have seen him weep. In proportion of body most excellent. His hands and arms most delectable to behold. In living, very temperate, modest and wise. A man for his singular beauty, surpassing the children of men.

AFFECTING INCIDENT.

At a late meeting of the Edinburgh Seamen's Friend Society, the Rev. Leigh Richmond is said to have related the following affecting narrative:

When I reflect on the seaman's character, and circumstances, I cannot, without peculiar interest, recollect the time when one young man went to sea, whose feelings were ill suited to all the contingencies of a seafaring life. I remember that the time came, when it was said that the vessel in which he sailed had been wrecked, and the young man was dead; and no intimation had reached the ears of his affectionate parent of any change in his views as to the things of God. And I remember the time when that young man was so far restored again to his family, that although they saw him not, they heard that he had been saved from the shipwreck. That young man too was found by God, and in the midst of the ocean, with the Bible

only, which his father at parting had put into his hand. The Bible was blessed to his soul in the midst of the carnal companions with whom he was surrounded. The means of grace without any human instruction, were made effectual to his soul. And at length, in sailing from port to port, there were those who became acquainted with his interesting state, and lent him the helping hand as to the concerns of his soul. The time came when that young man, who had been a foe to religion, lifted up in the Bay of Gibraltar, at his mast head, a Bethel Flag, and summoned the sailors to prayer, and prayed with them, and bade the missionary exhort them. And when I tell you that that young man is my own son, you will see that I may well say, "God bless the Sailors' Friends!"

REVIVALS.

A letter from a ministering brother in Pittsylvania, Virginia, says:—"There is a glorious ministration of the Holy Spirit in this county, something like that in 1802-3. Brother Jenkins has added about 70 to one of his congregations, by immersion; there is also a very hopeful and pleasing prospect in Campbell.—*Col. Star*.

Extract of a letter to one of our correspondents, dated Southwick, Mass. March 23d, 1824.

"DEAR BROTHER,

"Come over to Macedonia and help us. Such a day this town never experienced. God is here."

Extract of a letter from the Rev. Robert T. Daniel, Agent for the North Carolina Baptist Missionary Society, to the Corresponding Secretary, dated,

Wilkes County, March 14th, 1824.

Dear Sir—I am on a Missionary tour in the Mountains; I have been from home a month, not to return till the last of this month. I have passed up through the south-west part of the state, near the South Carolina line, and found the brethren fully disposed to encourage the Mission. I have formed two Missionary Societies in Yadkin and Brier Creek Association Districts; and collected in my tour \$300 in cash. I think the cause is rising—but I find much difficulty in the way, many are jealous—but unreasonable prejudices are doing a way. I have visited Newbern, and went on through the churches of Neuse District; and near Wilmington, through Cape Fear Districts, and find many friends to the Mission. I think each Association will support a Missionary. I collected about \$40 as I passed, and formed two Female Societies, one in each Association District.

With esteem, yours in the gospel,

ROBERT T. DANIEL.

The Baptist denomination of S. Carolina and Georgia have adopted measures for establishing a College for Classical and Theological education, to be located within thirty miles of the town of Augusta. Agents have been appointed to collect funds, and select an eligible site for the institution.

From the Christian Gazette.

We are personally acquainted with the writer of the following, and have no doubt of its authenticity.—Ed.

OPPOSITION TO REVIVALS OF RELIGION.

Somewhat less than two years since, a revival of religion prevailed in T. in the state of Maine. In the progress of the revival, the attention of the wife of a man whom I shall from motives of delicacy denominate Mr. W. was arrested to her eternal concerns. Under the influence of conviction, she like others in similar circumstances was disposed to avail herself of opportunities that presented for receiving instruction, and for obtaining a proper answer to the momentous inquiry, "What shall I do to be saved?" She attended a female prayer meeting, among other religious exercises. Strange as would doubtless seem to one ignorant of the human heart, but alas! a fact too common, her husband seemed unwilling that the wife of his bosom should go to Heaven. On an occasion when his business called him to a town at a little distance from T. he "strictly charged" his wife not to attend the female prayer meetings any more. To use his own language, "you may set your heart at rest for you shall go no more." He had preceded but a little way from home, when he recollected that Mrs. W. had in her possession a Bible and Psalm Book, from which she might derive comfort, although debarred from the privileges of the prayer meeting. He returned, locked up those books, took the key with him and again departed. Little did he think at that moment that his day of grace was well nigh terminated. In going to the place alluded to, he was to cross the water. He transacted his business and was returning in a boat with another man who several times had occasion to remind Mr. W. that if he was not more careful he would overset the boat. Mr. W. did appear to be unusually careless in his movements; what was the cause of it I cannot decide, but his companion's words were soon verified, for the boat was upset and Mr. W. was drowned; his companion succeeded in clinging to the boat till he was taken up and saved.

CHURCH ORGANIZED.

On Thursday, March 11th, the second Baptist church in Chesterfield was organized, and received the fellowship of an ecclesiastical council. Introductory prayer, by Elder Abraham Jackson, of Hindsdale; sermon, and hand of fellowship, by Elder David Wright, of Westfield; concluding prayer, by Elder Isaac Child, of Middlefield. The first church had become large and extensive; and local circumstances seemed to dictate that two would be better than one. Each church is favoured with a convenient meeting house, in a central situation; and we trust that each will be favoured with the stated ministration of the word and ordinances. May Jesus walk amongst them, and dwell with them; that they may each grow up as an holy temple in the Lord.

Ordination at Malden.—On Wednesday last Mr. John Cookson was ordained to the pastoral care of the First Baptist Church of Christ in Malden. The Introductory Prayer was by the Rev. Joseph Grafton, of Newton; Sermon by the Rev. Daniel Sharp, from 1 Timothy, iv. 16; Ordaining Prayer by the Rev. Bela Jacobs, of Cambridge; Charge by the Rev. Dr. Baldwin; Right hand of Fellowship, by the Rev. E. Nelson, jun. of Lynn; Address to the Church by the Rev. Lucius Bolles, of Salem; Concluding Prayer by the Rev. Gustavus F. Davis, of S. Reading.—*Ch. Watch, March 27.*

FOR THE CHRISTIAN SECRETARY.

MR. EDITOR,

I highly value the English translation of the Bible, now in common use, and am persuaded we shall not soon, if ever, possess a better. But, as the translators were not infallible, they may have unintentionally injured passages, by the words they have supplied, which are generally printed in the Italic character. I therefore take the liberty to present you a few brief criticisms, which as your useful paper is designed for ordinary readers, I hope, will be intelligible to all.

Jer. xxxi. 3. The Lord hath appeared of old unto me, saying, Yea I have loved thee with an everlasting love; therefore with loving kindness have I drawn thee.

The word "saying," in this passage, was added by the translators. Will not the omission of it, give energy to the sentiment? The church, in the sentence, "The Lord hath appeared of old unto me," was about to recapitulate the wonders of God to his ancient people, as recorded in scripture history. But the Lord, interrupting, admitted the facts which the church would narrate, and called her to consider the source whence all those mighty things had proceeded, which she had witnessed and enjoyed. "Yea, (all which you would say is true, but let not your thoughts be here confined,) I have loved thee with an everlasting love; therefore with loving kindness have I drawn thee."

Thus, when Christians meet, and speak of things divine, they are prone to fix their thoughts to no higher date than the period of their conversion. In this they take sweet counsel, and feel their hearts revive and glow with devout affections, which frequently break forth in holy and joyful thanksgiving to God. But when they lift their contemplations to the great love of God, wherewith he loved them even when they were dead in sins, Eph. ii. 4, 5,—to the everlasting love of God, which he had for them in Jesus Christ, before the world began, John xvii. 23, 24, Gal. ii. 20,—whence have issued the displays of that loving kindness which has drawn their souls to him, 1 John iv. 19,—their hearts are filled! The foundation of God, they perceive, standeth sure; and they are excited to admire, to adore, to confide, to obey.

Psalm xxxiii. 9. He spake, and it was done; he commanded, and it stood fast.

Does not the word "done," added by the translators, enfeeble the text? No language is sufficiently sublime to express the grandeur of God in the act of creation. With a word he created the world. He spake, and it was; He commanded, and it stood fast.

By the same divine power which created the world, our Almighty Redeemer causes dead sinners to hear his voice and live, John v. 25. If any man be in Christ, he is a new creature, 2 Cor. v. 17. For we are His workmanship, created in Christ Jesus, unto good works, Eph. ii. 10. How glorious, how stupendous the work!

FOR THE CHRISTIAN SECRETARY.

THINGS TO BE SET IN ORDER.

Amongst the evils which dishonour Christ, grieve his followers, perplex the weak, and widen the empire of sin, backsliding holds a conspicuous place. The prevention of this evil should engage the prayers and efforts of all the ministers of Christ, and all the friends of Zion. And every one who observes attentively the conduct of professors around him, may discover some things which contribute very much to bring persons into this wretched state. The backsliding of many persons, if I am not mistaken, has been brought about much in the following manner. Having experienced the grace of God, as it is charitably hoped, they unite with the church where they then reside. The persons composing this church are well acquainted with these new members, know their peculiar trials and wants, and loving them in the bowels of Jesus Christ, lend them all the aid in their power. But after a while they remove to a distance; and, having lost in a degree their first love, or not understanding their duty and privilege in this particular, they carry with them no testimonial of their good standing; and, although there may be a church in their neighbourhood, they neglect to unite with it. Christians in the place to which they have removed, will not know them, and they will live in neglect of the ordinances of the gospel; they have lost their former religious society, and are too cold to make themselves known to christians around them.

In this way they wax worse and worse, and, if neglected for a considerable time, their recovery becomes difficult, if not impossible. Not a few, who now swell the ranks of that company who "have left off to be wise, and to do good," have departed from Christ in precisely this way. If there be any truth in these re-

marks, it follows, that churches ought to be more careful in the dismissal of members. A neglect to take a letter of dismission, and join the church which meets in the place to which we remove, is attended with other evils than those we have mentioned. It grieves those professors with whom you neglect to unite. They suspect you view something in their sentiments or conduct with disapprobation. Again, so long as this evil prevails, the numbers of our denomination cannot be ascertained. When persons have removed to a distance from the church to which they first joined themselves, their names are generally retained on the church records, and an account of numbers given to the Association accordingly, when it is not known whether they are dead or alive, or what has become of them. But still the evil is most apparent in the individuals who pursue this course, and reminds me of the saying of an old divine: "It is an abuse to say, we are members of a church in London, and therefore refuse fellowship with a church in the country; seeing if we are members of Christ, we are members of one another, whether single persons or churches. Endeavour to join in fellowship with the godly of the place where you live, that you may have the more frequent and constant communion. Onesimus, though converted at Rome, must be one of the church of the Colossians, because he lived there. Col. iv. 6, compared with Philimon, v. 10. The union of saints together in distant societies, according to the places where they lived, was the apostolic practice, and cannot be violated without sin. Such can best watch over one another, admonish, comfort, and edify each other, which is the benefit of the communion. And they indeed destroy communion, that seek a communion where they cannot have this benefit." Let all strive to keep the unity of the Spirit in the bond of peace; then shall the church appear "beautiful as Tirzah, comely as Jerusalem, and terrible as an army with banners."

OMICRON.

* Marshall.

CHRISTIAN SECRETARY.

HARTFORD, APRIL 6, 1824.

Agents and subscribers, who are indebted for the first or second volume of the Secretary, are requested to make payment without delay.

All persons having spare numbers of this paper, since its enlargement, are requested to forward them to this office.

On Friday the second inst. the sentence of death was executed on John Johnson, who was convicted of the murder of James Murray, in New-York, in November last.

A blessing was publicly and solemnly invoked upon "The Retreat for the Insane," and the objects for which it was instituted, on Thursday last.—*Mirror*.

On Saturday, March 28, the house of E. Y. Peck, in East Haddam, Millington Society, was burnt to the ground. The family, with the exception of two or three little children, who were left at home, had gone to meeting. The loss is estimated at about \$2000. Our informant adds: "The family is now dependant, under the Providence of God, upon the charities of neighbors for daily bread." Certainly, such distress cannot be made known to a charitable community, without calling forth its sympathy, and obtaining its assistance.—*ib.*

Congressional.

SENATE.

Monday, March 22.

The unfinished business of Friday last, being the consideration of the resolution proposing amendments to the constitution, in relation to the election of President and Vice President, was again taken up. The question was upon Mr. Mills' motion to postpone the whole subject indefinitely, which was carried; ayes, 30, noes, 13.

On motion of Mr. Mills, the Senate then proceeded to the consideration of Executive business; and, then immediately after,

Adjourned.

Tuesday, March 23.

Mr. Lowrie asked leave to introduce a bill "extending the benefit of copy-rights to the authors of paintings and drawings," which was granted, and the bill passed to a second reading.

Mr. Johnson, of Kentucky, asked leave to introduce a joint resolution, to authorise the President of the United States to purchase of Rembrandt Peale, an Equestrian Portrait of Washington; provided the same can be obtained for a sum not to exceed 5000 dollars.—Leave was accordingly granted, and the resolution passed to a second reading.

The resolution submitted by Mr. Benton, directing the Committee on Indian Affairs to inquire into the expediency of extinguishing the Indian title to lands on the south side of Lake Superior, supposed to contain valuable copper mines, was again read and agreed to.

The bill "to abolish imprisonment for debt," and the bill from the House, "providing for the necessary surveys for Roads and Canals," were next severally taken up. Amendments to them having been proposed, they were made the order of the day for Thursday next.

On motion of Mr. Holmes, of Maine, the Senate proceeded to the consideration of Executive business; and immediately after,

Adjourned.

Wednesday, March 24.

After attending to several relief bills, on motion of Mr. Smith, the senate as in Committee of the whole. Mr. King, of Alabama, in the chair, proceeded to consider the bill "making appropriations for the support of government for the year 1824," with the several amendments proposed thereto by the Committee on Finance in the Senate. After considerable

debate on some of the items of the bill, the Senate Adjourned.

Thursday, March 25.

Mr. Benton, from the Committee on Indian Affairs, reported a bill "to authorize the President to treat with the Indians holding the lands on the south side of Lake Superior, which lands are supposed to contain valuable Copper Mines." The bill was read, and passed to a third reading.

The bill from the other House "making appropriations for the support of the Navy of the United States, for the year 1824," was twice read, and, on motion of Mr. Lloyd of Mass. referred to the Committee on Naval Affairs.

The unfinished business of yesterday, being the bill from the other House, "making appropriations for the support of government, for the year 1824," with the several amendments proposed thereto, by the Committee on Finance of the Senate, was again taken up in committee of the whole. Mr. Bell in the chair and was debated until 4 o'clock, when the Senate Adjourned.

HOUSE.

Saturday, March 20.

Mr. Breck, from the Committee to whom the subject was recommended, reported an amendment to the resolution formerly reported to the House, authorizing the purchase of a Portrait of Washington, so as to make it read as follows:

Resolved, by the Senate and House of Representatives of the United States of America, in Congress assembled, That the President of the United States be, and he is hereby authorized to procure from Rembrandt Peale, of Philadelphia, a painting (to be placed in the Capitol) of Washington, on horseback, on a canvass of not less than 18 feet high, and 13 wide; the middle and backgrounds to contain a representation of the battle of Princeton, or such other appropriate scenery as the President shall direct: Provided, the same can be obtained for a sum not exceeding \$3,000; and that the said Peale furnish a rich gilt frame therefore, at least fifteen inches wide.

The resolution was referred to a committee of the whole.

On motion of Mr. Vance, of North Carolina, it was

Resolved, That the committee on Ways and Means be instructed to inquire into the expediency of making an appropriation adequate to the extinguishment of reservations granted to certain Cherokee Indians, within the limits of North Carolina and Tennessee.

The tariff bill was discussed in committee of the whole, and several sections were amended.

A message was received from the President, which was accompanied with copies of the correspondence instituted by him with foreign governments, since Feb. 25, 1823, relative to the African Slave Trade.

Adjourned.

Monday, March 22.

Mr. Mercer submitted the following: "Resolved, That the committee on Roads and Canals be instructed to inquire into the expediency of connecting the property of the United States, at or near Harper's Ferry, by the erection of a bridge across the Shenandoah at or near the mouth thereof."

Mr. Randolph moved the following: "Resolved, That, from and after the end of the present session of Congress, the per diem allowance of members shall be six dollars—and six dollars for every twenty miles travelling."

This resolution he desired to lay on the table, and he gave notice that he should call up its consideration on Friday next.

The question being put on laying the resolution on the table, it was carried—Ayes 80, noes 60.

The bill making provision for the Naval service of the United States for the year 1824, was taken up in committee of the whole. After considerable debate on several items of the bill, the committee rose, reported the bill as amended, and the House Adjourned.

Tuesday, March 23.

Mr. McLean of Ohio, from the committee on Indian Affairs, made a report in relation to the expediency of repealing "An act making provision for the civilization of the Indian tribes adjoining the frontier settlements," passed 3d March, 1819; which was laid on the table.

The bill providing for the expenses of the navy of the United States for the year 1824, was ordered to be engrossed for a third reading to-morrow.

The consideration of the tariff bill was then resumed in committee of the whole; on which a very animated debate took place, which continued until a late hour, when the committee rose, and the House Adjourned.

Wednesday, March 24.

Mr. Reynolds submitted the following for consideration:

"Resolved, That the President of the United States be requested to lay before this House, as soon as convenient, any information he may have in his possession, showing the reason why the Engineers, appointed 'to examine the most suitable site for a National Armory on the Western Waters,' have not made their report."

On the motion of Mr. Owen, it was Resolved, That the committee on Military Affairs be instructed to inquire into the expediency of making provision by law, to authorize the erection of a national arsenal on the Alabama or Tombecby rivers, at such point as may be thought the most eligible for the defence of that section of the United States.

The tariff bill was then taken up in committee of the whole, and several amendments were adopted.

The bill making appropriations for the naval service of the United States, for the year 1824, was passed, and sent to the Senate.

Adjourned.

Thursday, March 25.

The committee on Foreign relations, to whom had been committed the petitions of sundry persons who ask indemnity for spoils committed by French cruisers on their property, between the years 1793 and 1800, reported unfavourably a resolution that the prayers of the petitioners be rejected.

The discussion of the tariff bill was resumed in committee of the whole, and occupied a principal part of the day.

Adjourned.

Friday, March 26.

The House was principally occupied in a discussion of the tariff bill.

Adjourned.

A Chinese sculptor, advertises for sale, all descriptions of idols for public and family worship, at eighteen months credit. He says his father was unremitted in his studies to promote rational religious worship, by the classical touches of his knife and chisel, and that he offers his services in the same theological line, and is ready "to execute to order idols from twelve feet high, well proportioned, down to the size of a Marmoset monkey, or the most hideous monster that can be conceived to inspire awe and reverence for religion. My charges are moderate; for an Ourang Outang three feet high, 700 dollars; do. Rampant, 500; a Sphinx 400; a Bull with hump and horns 650; a Buffalo, 800; a Dog 200; Couchant, 150; and an Ass in a braying attitude, 850.—The most durable materials will be used. Of statuary, granite, brass, and copper, I have provided sufficient to complete orders to any extent. Perishable wood shall never disgrace a deity made by my hands. Posterity may see the object of their father's devotion unsullied by the inclemencies of the seasons, the embraces of pious pilgrims, or their tears on the solemn prostrations before them. Small idols for domestic worship, or made into portable compass for pilgrims." Alas! poor human nature!—*Hampden Journal.*

"The Emperor Alexander has conceived the plan of forming military colonies, or rather castles, in the different parts of his empire. There, all the males will be born soldiers; they will pass into the ranks at the age of fifteen, and continue enrolled until the age of sixty. On becoming soldiers, they will cease to be slaves, according to the law of Russia. Hence, the military State, which among other nations is regarded as a period of servitude, will confer upon the Russians, the double benefit of enfranchisement and glory."

"The Emperor takes from the domains of the crown the lands necessary for the establishment of the colonized regiments. In return for the lands thus granted, the soldiers are bound to maintain themselves and their horses, unless they are required to go on foreign expeditions. In this way, entire and numerous armies will be kept on foot in time of peace without any expense to the public treasury."

"The pay of these troops will begin only when they are called out of their respective colonies; and it will be small, but sufficient to satisfy a simple people unused to luxury and artificial wants."

"This military population, where all without exception, will bear arms, will be in perpetual exercise. It will preserve a warlike spirit, like the stations of the Roman Empire at the most formidable period of her conquests."

"When this project shall have been executed, the Russian Empire will compute three millions of males in the military colonies. From these three millions the Autocrat of the Russias, will be able to set in motion, barely by his Ukase, all the males between the ages of fifteen and sixty, or, in other words, at least fifteen hundred thousand fighting men."

"Even now, forty thousand cavalry are thus colonized; a single colony near Novogorod not far from Petersburg, contains seventy thousand fighting men. The sum total of the military cast already constituted amounts to four hundred thousand soldiers."

These details are very curious; but instead of refuting they merely modify the opinion of M. de Pradt respecting the dangers, which are to be apprehended by Europe from the power of Russia. M. de Pradt would induce us to fear the Empire of the Czar as a barbarous power; but it is only as a civilized and politic state, that this Empire merits, in reality, all the attention and all the vigilance of statesmen.

There is but one mode of maintaining the independence and honour of the nations of Europe. We must not look for security in a balance of power, which is often chimerical, and always precarious. Nations must hereafter depend on their own strength, and especially their moral energy. In this respect, we agree with M. Dupin, when he says: "Let us every where establish mighty institutions as the mutual guaranty of monarchs, and subjects; let us favour the progress of science and the useful arts, popular instruction, industry and commerce. Let us render the people happy and intelligent, that they may voluntarily encounter public danger at the moment of necessity, and die enthusiastically in defence of the country, which bestows blessings upon their families, and perpetuates them to their posterity. France may take the lead in this noble career, which will become at once the safety and glory of western Europe; she may command by her example, and direct by her knowledge. Such is the part assigned to her by nature; such is the destiny worthy of her greatness."

PITTSBURGH.

This place is a port of entry, and ship building has been carried on with some spirit—even here at the source of the Ohio. A curious incident, connected with this subject, was mentioned by Mr. Clay on the floor of Congress. "To illustrate the commercial habits of the American people, (he said) he would relate an anecdote of a vessel, built and cleared out at Pittsburgh for Leghorn. When she arrived at her place of destination, the master presented his papers to the proper officer, who would not credit them, and said to him, 'sir, your papers are forged—there is no such place as Pittsburgh in the world! your vessel must be confiscated!' The trembling captain laid before the officer a map of the United States—directing him to the Gulf of Mexico—pointed out the mouth of the Mississippi—led a thousand miles up the mouth of the Ohio, and thence another thousand up to Pittsburgh. "There, sir, is the port where my vessel cleared!" The astonished officer, before he had seen the map, would as readily have believed that this vessel had been navigated from the moon."

New Hampshire Election.—It is ascertained from the returns received at the Secretary's office in Concord, that there is no choice of Governor by the people. The number of votes returned for Mr. Morrill, falls a little short of a majority. This result may perhaps occasion a good deal of trouble in the strict inquiry which will be necessary into the correctness of the returns. Mr. Morrill and Gov. Woodbury will be the two candidates between whom the choice must be made by joint ballot of the two branches of the legislature.—*Daily Ad.*

Captain Sager, from Cayenne, informs, that just as he was ready to sail, a vessel arrived from with her outward cargo. The master stated that he was compelled to return in consequence of a desperate revolution which had broken out at that place. Persons were murdered in the streets at noonday. The government of Cayenne immediately despatched a twenty-gun man of war, a brig and schooner, for the relief of such persons as sought refuge under their flag.—*N. Y. Gaz.*

sequence of a desperate revolution which had broken out at that place. Persons were murdered in the streets at noonday. The government of Cayenne immediately despatched a twenty-gun man of war, a brig and schooner, for the relief of such persons as sought refuge under their flag.—*N. Y. Gaz.*

Jail Limits.—A memorial has been presented to the Legislature of New York, signed by a number of the inhabitants of the city of New York representing property to the amount of from five to ten millions of dollars, praying that the jail limits in that city may be made co-extensive with the county.

Large Serpent.—The Baltimore Morning Chronicle states, that Dr. Ayres, has lately brought home from our African Colony, a serpent of the Anaconda species which frequently grows to so extraordinary a size as to swallow tigers, lions, and oxen whole, after strangling them! The doctors is said to have seen one of these monsters, the dead body of which was found among the rocks of Mesurado, that measured 36 feet in length.

Trade with the African colony.—We have been frequently asked what are the articles of trade brought from the Colony at Messurado, and have ascertained that they consist principally of Elephants' Teeth, said to be of superior quality—of rice, and also of hides of various animals, generally very small, particularly those of the Ox. There can be little doubt, but that, in the course of a few years, a very extensive and profitable trade will be carried on between this country and that part of Africa settled by emigrants from the United States.—*Balt. Morn. Chronicle.*

London, January 20.

Dreadful Explosion at Polgoth Mine.—On Thursday evening (15th inst.) a most melancholy accident happened at the above mine, occasioned by the bursting of the boiler of the engine. The explosion was so terrific, that one man named Philip Rowe, was thrown over the engine house to the distance of 150 feet, and killed, and another named Martin, dreadfully hurt, since dead. Pieces of the boiler of 600 weight were carried to the distance of six hundred feet, and tore down whole houses. Not a vestige of the house which contained the boiler remains: and two adjoining houses were literally dashed in pieces by the explosion.

FROM SOUTH AMERICA.

Caracas papers to the 11th ultimo have been received at New-York. The paper of the 4th contains a copy of the ratification by the Peruvian Congress, of the treaty between Colombia and Peru.

The Vice President of Colombia has addressed a proclamation to his fellow-citizens, congratulating them on the capture of Puerto Cabello. The following is the conclusion of the address:

"Fellow citizens—Nothing remains for me to desire, after having had the good fortune to witness during my administration the ancient oppressors of Colombia driven into the sea, and your felicity established; but to behold you possessed of uninterrupted peace, blessed with abundance, protected by true wisdom, unalterably devoted to the constitution, divested of fanaticism, governed by laws and magistrates of your own choosing—to behold you in possession of these advantages and to return to the state of a private citizen like yourselves, is the height of my desires."

The Government Gazette of Colombia, announced the grant to Messrs. Herring, Graham and Powles, merchants of London, of two hundred thousand fanegas of land, for the purpose of encouraging a beneficial introduction of Europeans into the country. The grant consists of uncultivated lands in the provinces of Merida, Carraacas and Choco.

The editor of the Colombian says that Mr. Anderson, our Minister, reached Bogota in forty one travelling days, which is six days less than it takes the government post. He adds, "What will be said to this, by those who insist that the post is as expeditiously conducted as it can be under existing circumstances!"

ROME, Dec. 16.

Don Emanuel Perez de la Vega, the learned and intrepid Spanish traveller, has just arrived here. He has traversed Asia, America and Africa, and made many very curious observations. He has been ten years absent from his country, and only knows from report the recent evils of that kingdom, which he is about to enrich with the tribute of his talents, and the fruit of his toils.

Hydroscopic.—An ingenious instrument has been invented in N. York, for looking through water to the bottom of rivers. It is a tube about an inch broad at the top, gradually enlarging to the bottom, with a difference in the proportion of about ten to one. It can be fitted with lamps, for use in the night.

MUTINY.—The schr. Napoleon, Hall, of Yarmouth, Mass. sailed from Madeira Jan. 23, for the Cape de Verdes. When off the western end of the Island, at a late hour of the night, three of the crew rose on the other part who were below. The Captain hearing a noise, left the cabin, and on reaching the deck was knocked down and thrown overboard. The mate, cook, and a Portuguese lad, who went to assist the captain, were overpowered and shared the fate of their commander. There now only remained on board a Portuguese passenger, whom they called from his birth in the cabin, told him that the captain, mate and others, had gone on shore, and directed him to take charge of the helm. They had previously cut the long boat adrift, to induce the gentleman passenger to believe their story. The mutineers then proceeded to the cabin to drink and plunder. The vessel they intended to scuttle, and make their escape in the yawl; but the passenger suspecting what had taken place, and what was to be his fate, got into the boat and made for the land, and gave information to the authorities. On the following morning, the vessel was in sight, and boats were dispatched. In a few hours she was brought into Madeira, and the three murderers lodged in prison. The vessel had several feet of water in her hold.—*N. Y. Com. Ad.*

On Tuesday morning the 16th ult. at 7 A. M. in a snow storm and gale, the brig Empress, Moors, from Charleston, was cast away below the woodlands, 35 miles, from New-York. Crew and passengers, 15 in number, were

saved, together with most of their baggage and part of the cargo.

SUPREME COURT.

The Supreme Court of the United States adjourned on Wednesday last, after an arduous session of six weeks, during which, sixty three of the cases on the docket were disposed of. The whole number of cases on the docket, at the commencement of the session, was one hundred and eighty. There therefore remain on the docket, one hundred and seventeen cases yet to be disposed of, notwithstanding the unusual portion of business despatched at the present term.

Col. Star.

Rev. S. H. Cone proposes to publish by subscription, the history of the Christian Church, from the birth of Christ to the eighteenth century, including the very interesting history of the Waldenses and Albigenes. In two volumes. By Wm. Jones, author of Biblical Cyclopedia, &c. First American, from the fourth London edition.

MARRIED.

At New-Haven, Mr. Jonah B. Alley, to Miss Abigail Jones. Mr. Jeremiah Cooper, to Miss Fanny Warner.

At Somers, on the 25th ult. Mr. Horace Sexton, of this city, to Miss Sophia Russell, of the former place.

At Norwich, Mr. Nehemiah Clark, formerly of Canton, Mass. to Miss Mary Ann Jilson.

At Lebanon, Mr. John Wattles, to Miss Bethia Mason, daughter of Mr. Daniel Mason.

At Oxford, Mr. Caleb Baldwin, of New-towa, to widow Sarah Beardsley.

At Huntington, Mr. Mark E. Leavenworth, to Miss Catharine T. Beardslee.

At Woodstock, Mr. Chester Marcy, to Miss Damaris Clark.

At Southeast, Mr. Elijah B. Nobles, of New-Milford, to Miss Eleanor Ann Tiesall. Mr. Orlando Seerles, to Miss Meranda Haines.

DIED.

In this town, Mr. Daniel Bunce, aged 77. At Farmington, Mrs. Ann G. Wadsworth, consort of the late Dr. Harry Wadsworth, and daughter of John Mix, Esq. in the forty-first year of her age.

At East Windsor, Pamela Frances, daughter of Capt. Lyman Cooley, of Providence, R. I. aged two years, one month and twenty-eight days, with the dropsy in the brain.

At Wethersfield, a daughter of Mr. Selden Miner, aged 5 years.

At New-Haven, Solomon Pinto, in the 66th year of his age, an officer of the revolution.

Mr. Eber North, of Farmington, aged 43. At Suffield, Mr. Ebenezer King, aged 62.

At Woodbridge, Mr. Chauncey Tolles, aged about 50.

At Cheshire, William Law, Esq. aged 73. At Wrentham, Major Samuel Cowell, aged 84, an officer and patriot of the revolution.

At Plainfield, Mr. John Shephard, aged 52. Deacon John Douglass, aged 54.

LIST OF AGENTS

For the Christian Secretary.

Elder Ebenezer Loomis, New-London. Jonathan Goodwin and Needham State, Esq. Mansfield.

Jesse Frost & Dea. N. Platt, Waterbury. John Paine, Pomfret.

Levi Meech, Preston city. Roswell Burrows and John G. Wightman, Groton.

Esek Brown, Lebanon. G. W. Appleton, Sterling.

Jeremiah F. Bridges, Enfield. Asa Talmadge, Cornwall.

Francis Darrow, Edward R. Warren, & P. Comstock, Esq. P. M. Waterford.

John Nichols, Woodstock. James Boswell, Middletown.

Asahel Morse, Dea. Samuel Sheldon, and David Hale, Suffield.

William Palmer, Norwich. Mr. Bronson, Bridgeport.

Mr. Thomas Knight, Enfield. Mr. Eli Taintor, Windsor.

George Mitchell and Josiah Reed, Esqs. Bristol.

Mr. C. M. Doolittle, New-Haven. Mr. Irenaas Brown, Esq. Manchester.

Mr. Joseph Pinney, Turkey Hills. Mr. Sterling Shipman, Chester Cove.

Samuel Arnold, Esq. Haddam. Mr. Joseph H. Hayden, Essexborough.

Mr. Truman Gillet, Granby. Mr. John Farnham, Barkhamsted.

Mr. Luke Lewis, Litchfield. Mr. Nathan Lyman, Andover.

William Carter, Esq. Killingworth. John Turner, Esq. Colchester.

Mr. Elvatham Fellows, Stoningtonborough. Mr. Joseph Taintor, Colebrook.

David C. Bolles, Esq. Brooklyn. Mr. Benjamin Griffing, and Joel Loomis, Esq. Lyme.

Mr. Isaac Lindsey, Stratford. Samuel Chapman, Esq. Mill Town, North Stonington.

Mr. Samuel Geer, Jewett city. Mr. Elisha Neal, New Hartford.

Mr. Aaron Chapman, Tolland. Mr. Gordon Robinson and Samuel Cutler, Windham.

Chauncey Wheeler, Esq. P. M. Northington. John Chapman, Esq. P. M. and James Turner, Montville.

Normand Mills, Esq. P. M. Canton. Mr. Walter Lowrey, Burlington.

Massachusetts. Elder David Wright, Westfield.

Alvan Bennett, South Wilbraham. Eliada Kingly, Becket.

Joseph Hough, Springfield. Orra Martin, Ashfield.

Thomas Rand, Ireland. Mr. E. Parsons and C. Burt, Sandisfield.

Normand Warriner, Esq. P. M. Agawam. Mr. Joseph Harris, Feeding Hills.

Mr. Enos Bois, Blanford. Mr. William Ball, Shutesbury.

J. Masons, Esq. P. M. Gosben. New-York. Elder C. P. Wilson, Amenis.

Reuben Winchell, Avon. Amos Chapman, New Lebanon.

Ira Hall, Canaan 4 corners. Josiah Talbot, Cambria.

New Jersey. Rev. William K. Talbot, Princeton.

Virginia. Rev. Eli Ball, Lynchburgh.

ADVERTISEMENTS.

FULLER'S WORKS. UNIFORM EDITION.

I AM happy to inform my subscribers and the public, that arrangements have been made with Mr. S. Converse, of New-Haven, to complete the publication of Andrew Fuller's Works, with as much expedition as the state of my subscription will justify. A work of such magnitude and such a character has no ordinary claims upon public patronage. The terms will be shortly stated; and subscriptions are now respectfully solicited by the subscriber.

WILLIAM COLLIER.

Boston, March 27, 1824.

MRS. HINCKLEY,

Has just received from New-York, and will open this day, a complete assortment of

MILLINERY,

AND FANCY GOODS,

Selected during the last week with great care. Also the latest fashions received.

N. B. Mrs. H. will pay particular attention this season, to cleaning, pressing, and repairing

LEGHORN HATS.

Hartford, Main-street, 15 rods south of the Episcopal Church, April 6. 10—3w.

A YOUNG MAN

Wishes employment on a farm, or a labourer in a store, satisfactory recommendations will be given, on application at this office.

April 6. 10—

CORN MEAL.

75 Hhds. of Corn Meal, FOR SALE BY

JESSE SAVAGE. April 6. 10—1f.

NEW DRY GOODS STORE.

THE subscribers having formed a connexion in business, under the firm of

DAY & NELSON,

Have taken the Store lately occupied by E. Hudson Jr. & Co. opposite the Post-office, Main-street, and are now opening for sale an entire new assortment of seasonable

DRY GOODS, Just received from New-York.

CALVIN DAY. JOHN G. NELSON. Hartford, April 6, 1824.

FOR NEW-YORK, THE STEAM BOAT EXPERIMENT, CAPTAIN WILLIAMS, will leave Hartford for New York every Wednesday and Saturday at 10 o'clock A. M.

Returning, leave New-York for Hartford every Monday and Thursday, at 4 o'clock P. M. Fare \$5 per trip.

March 29. 9—

BAKER & DIMOCK, Merchant Tailors,

Have just received from New-York, selected from the latest importations, a complete assortment of superfine and common Staple and Fancy Goods, consisting of

BLAU, BLUE, WOODED OLIVE, GREEN, STONE DRAB, and MIXED.

Ribbed Cassimeres, English and French silk VESTINGS, VALENTIA and MARSEILLES do. entirely new style, fig'd crimson Silk do. Merino BOMBAZINES, VELVETS and Trimmings of all kinds at the lowest prices for Cash.

The Latest Fashions are received. All orders executed with despatch and in the neatest manner. Particular attention paid to Cutting Custom.

N. B. Wanted immediately two or three Journeymen Tailors that are first rate workmen.

No. 5, Central Row, March 29. 9—

GEORGE W. BOLLES

Offers for sale at the Store (lately occupied by Lemuel Swift) No. 3 Cheap-Side, an assortment of

GROCERIES,

GLASS AND CROCKERY-WARE, A few Bbls. Wheat and Rye Flour, Teas. Y. Hyson, Souchong, &c. Sugars. Havana, Brown and Loaf, York Biscuit and Crackers.

18 or 20 Boxes Herrings. Mackerel, per Bbl. and hf. bbl. Boston and Providence Inspection.

GARDEN SEEDS. Clover seed, of excellent quality. Herd Grass, do. superior do. White Clover Seed, Old Methuen.

Poetry.

"TIME IS SHORT."—1 Cor. vii. 29.

From the London Evangelical Magazine.
Time, on swift wings, pursues his rapid course
Thro' months and years, with unabated force;
Boasting vast millions, in his hasty flight,
To realms of bliss, or everlasting night.
Yes, Time is short, whatever we may do,
Our church-yard monuments pronounce it true;

And generations that have pass'd away,
The flight of Time, and power of Death display.

Are we pursuing pleasure, honour, wealth,
With anxious minds, warm'd by the pulse of health?

Yet Time is short, and health will soon decay,
While, like a leaf, our bodies fade away.
Time flies! Death strikes! Eternity appears,
Rich with immortal joys, or filled with tears!
With joy to all whose lively hopes rely
On him, whose word produced the earth and sky—

They take the prize their heavenly Father gives,
And mounting upward, each in glory lives.

But, O my soul, look not behind that cloud,
Where dwells a sad, a large despairing crowd:
Who while on earth the Gospel call refused,
And the soft voice of Mercy oft abused;
Now lost for ever! and in darkness bound,
Their dreadful groans thro' the deep caverns sound.

Sinner, be wise! remember Time is short;
Lift up thine eyes from earth, and count it nought:
Christ is the way to God—his word believe,
Then shall thy soul eternal life receive.

Waltham Abbey. R. G.

MISCELLANY.

FROM THE COLUMBIAN STAR.

Mr. Editor,
I think it is truly important that a popular mistake should be rectified, which for a long time has misled many of the pious.

It is said, John was not a Gospel preacher; that his baptism was not Gospel baptism, and that his dispensation ceased when Christ first directed his disciples to baptize in Judea. The reasons assigned for this sentiment are, 1st. Because John's dispensation was an intermediate link to connect the prophetic and apostolic dispensations. 2d. Because he baptized only unto repentance, and not in the name of the Sacred Trinity. To which in a brief manner I hasten to reply. 1st. John's dispensation is not to be received as an intermediate link, because the Scriptures declare that the law and the prophets were until John. Since that time the kingdom of God is preached; which no doubt means the Gospel. Hence there was no intermediate space to fill. Again, John's preaching, by Mark i. 1, is declared to be the beginning of the Gospel. Hence there was no intermediate space to fill. Again, John's preaching, by Mark i. 1, is declared to be the beginning of the Gospel of Jesus Christ, as it is written in the prophets—Malachi iii. 1. Now if the law and the prophets were until John, and John's preaching was the beginning of the Gospel, it could not be a link, otherwise than the first link of the whole chain of Gospel doctrine and baptism. And such, in the fear of God, it ought to be viewed.

2d. As it regards his baptizing unto repentance, I answer, that all Christians of every denomination, know, that no man can repent evangelically, before he is quickened by the Spirit of God. John demanded fruits of this quickening, which are unquestionably, an acknowledgement of a deep sense of innate corruption, a change of conduct, and a professed faith in the Saviour to come. To these candidates he administered the solemn ordinance. He could no sooner with propriety baptize unto repentance before the repentance was professed, than a carpenter could put a door into a house before the house existed.

3d. It is said, the mode practised by him was not immersion, because he said, I baptize with, not in water; but that Jesus should baptize with the Holy Ghost. In reply to this, permit me to note the event predicted by John, which was the Pentecost. At this time the Saviour baptized with the Holy Ghost and with fire, which John knew he could not do, but could only use water. Therefore he said, I baptize with water, but Christ with the Holy Ghost, which must be done to qualify the apostles to speak with tongues, heal the sick, raise the dead, and cast out devils. What other words could John have used to show the extent of his mission and Christ's power? It was unnecessary for him to say, I baptize in water, for it was well known that he administered that solemn ordinance in Jordan and Enon, not with Jordan and Enon. Now it is easy to see that his meaning was fairly this. I am qualified to administer water baptism only; but Christ has power and will baptize with the Holy Ghost, at the day of Pentecost. Joel predicted this, so do I. He must increase, but I must decrease. He shall pour out his spirit from on high, and qualify his apostles to work miracles, which I am not commissioned to do; but he sent me to baptize and prepare the way before him. He came to me to be baptized, and God the

Father owned the deed. This seems to be the meaning that ought to be collected from John's language and conduct.

As it regards the ending of John's dispensation or baptism, when Christ's disciples began to baptize, we will appeal to John's gospel, iii. 22, 23. Jesus and his disciples came into the land of Judea, and there he tarried with them and baptized, and John also was baptizing in Enon near to Salem, because there was much water there. This fact proves that John's dispensation did not cease, when these men began to administer baptism. It is evident from the first chapter of John, that the names of these men, authorized by the Saviour to administer baptism in Judea, were Andrew, Simon, Peter's brother, and Simon the son of John, and Philip, of the same city, and Nathaniel the Israelite. These were John's disciples, which shows that Jesus sanctioned John's baptism, or he would not have engaged these men to act. Now if it was not Gospel baptism administered by these men in Judea, permit me to ask what title shall I bear? If the answer should be that it was Gospel baptism, why not admit that John's was so also; for John did not cease when they began. If John's dispensation was intended thus to cease, why did not the Saviour forbid his baptizing any longer? This he did not do, for the next verse declares that he continued, and no objection was even hinted by the Saviour.

The Christian Guardian tells us that John's baptism was not Christian baptism, because Paul baptized twelve of his disciples at Ephesus, and strongly intimates that the formula used by John was not, strictly speaking, Trinitarian. Both of these ideas I am disposed to reject, from the very same Scripture used by the Guardian; which is the 19th chapter of the Acts. By reading this chapter attentively, we shall find Luke the historian telling what Paul said, and what he did. The first thing he did was to examine the twelve, that he might know what was his duty towards them. Luke says they were disciples, which proves they had been baptized, and Paul wanted to know when and by whom, that he might not err in his conduct towards them. Therefore Paul inquired, have you received the Holy Ghost since you believed, that is, the miraculous gift by the laying on of hands? if so, I have nothing to do, but if not, it is now my duty to lay my hands on you. After further examination of the brethren, and giving them an explanation of the baptism they had received, he thus continued to interrogate the twelve. Unto what then were you baptized? Was it since the day of Pentecost or before? Now much depended on this point, for if they had received baptism before Pentecost, and no hands were laid on them, it was Paul's duty to lay his hands on them, that they might receive the Holy Ghost; but Paul knew that if they had been baptized since the day of Pentecost by an administrator that had been baptized with the Holy Ghost and with fire, the same administrator had laid his hands on them, and he would have nothing to do but to pronounce them legal members of Christ's church. Now we hear a conclusive answer by the twelve to Paul's question. They (the twelve,) said, unto John's baptism. Paul was now no longer at a loss to know what remained for him to do. He was fully convinced that they were John's disciples, baptized in the name of Jesus Christ to come, which was the formula used by John, and perfectly right too, for John was commissioned thus to act. Nothing now remained for Paul to do before he laid his hands on them, but to explain John's baptism to the twelve, and others standing round at the time. Luke states fairly what Paul said concerning John's preaching and baptism to these twelve men, in the following words. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people that they should believe on Him which should come after him, that is on Christ Jesus. When they heard this, they were baptized in the name of the Lord Jesus. Now the whole turning point in determining whether they were re-baptized or not, is, when did they hear this? Was it when they heard Paul say this, or when they heard John say this? I answer, it was when they heard John say this unto the people, that they were baptized, and not when they heard Paul say this; for he had taken much pains first to make himself acquainted with the standing of the twelve, that he might know how to proceed. He then gave an explanation of John's baptism, and told them what John said and did. The twelve were then satisfied, and Paul was satisfied. In the next verse, Luke tells us the last thing Paul did, which was, that he laid his hands on them, and they received the Holy Ghost and prophesied. Now I ask, can it be believed that Paul would undervalue John's baptism so much as to administer it to them again? God had commissioned John, which Paul well knew, and must certainly have known also, that if these twelve needed re-baptizing, all John's disciples must need it, and the Saviour too. This would make his mission stand as a mere cipher.

Lastly, as to the formula used by John, it had no bearing to Unitarianism, for there can be no difference between Christ

Jesus to come, (for this is the form he used) and the Lord Jesus. When we speak of either we include the Trinity, for Christ is God, and the three are one. If no baptism can be called Christian but that performed in the name of all three of the persons in the Trinity, then the twelve, of whom we have been speaking, if re-baptized, yet had not the Christian baptism; for it is said when they heard this they were baptized in the name of the Lord Jesus. Therefore, if all three of the persons must be named, Father, Son, and Holy Ghost, in the administration of the ordinance, to make it Christian baptism, the twelve were yet without it; and those baptized in Judea by Christ's disciples, while John yet continued, were without it, for this was three years before Pentecost; and those commanded to be baptized in the name of the Lord by Peter after Pentecost, were without it; for he only commanded them to be baptized in the name of the Lord, in which command he does not name all the persons in the Trinity.

To remove all this scruple and difficulty, let it be admitted, that if the ordinance of baptism be administered in the name of the Lord, or Lord Jesus, or Christ Jesus, it is strictly speaking, in the name of the Sacred Trinity of persons, for the three are one, and the command of the Saviour is fulfilled, which he gave to his apostles, for they well understood their duty. Finally, no text in Scripture can be produced to show that all three of the persons were mentioned in baptism, before or after Pentecost, by the apostles. Shall all be rejected on this account? No, the form was in the name of the Trinity if either be named, for the three are one. Therefore the Saviour's authority in the commission to the twelve apostles, was strictly attended to, and it cannot be believed that the formula bordered on Unitarianism.

Wake county, N. C. Feb. 18th, 1824.

TITLES.

In no country, probably, is the fondness for titles more universal, than in our own, notwithstanding its republican institutions. The desire of distinction is common to mankind, in all the varieties of their condition. In this country, the prevalence of petty titles is undoubtedly owing, in part, to the circumstance, that, as there is here no hereditary nobility, to abash and overshadow those of humbler pretensions, the pride of our countrymen is gratified by much less elevated distinctions, than would be necessary in Europe to attract any notice.

The frequent array of the chivalry of the country, not only converts our peaceful citizens into "helmeted heroes and war-worn veterans;" but distributes the titles of Colonel, and Major, and Captain, and other martial dignities, to almost all who choose to aspire to them.

The title *Esquire*, originally a military title, is now so promiscuously applied, that it is as little a term of distinction as *Mr. (Master)*, which was itself a title of honour, till its indiscriminate use deprived it of its original significance.

Colleges are now so numerous, and degrees are so profusely and incautiously conferred, that a diploma furnishes no proof that the possessor can either write or speak his native language with correctness. If the abuse should continue, degrees will become useless, and the practice of conferring them will be laid aside. An English traveller in this country, says, that he saw sixteen persons, in Broadway, New-York, turn and answer to the title of *Doctor*. This is a good natured sarcasm, though probably not strictly true.

We are sorry to say, that some worthy divines are not insensible to the charms of titles. We do not allude to the term *Reverend*, which seems to scandalize some persons; nor to literary distinctions, conferred by colleges. In our opinion, a fastidious refusal of appellations and titles which have become customary, manifests quite as much of vanity, as of humility, or of good sense. But we wish to fix a mark on a title, which, absurd and contemptible as it is, is not uncommon among a certain class of ministers. We allude to the hieroglyphics, V. D. M. When this combination of symbols first met our observation, we were marvellously puzzled to decipher its meaning. At length we discovered it—*Verbi Dei Minister*. This practice would be too ridiculous to deserve our notice, were it not connected with the dignity of the ministerial character.

Col. Star.

FROM THE COLUMBIAN STAR.

INTERPRETATION OF SCRIPTURE.

The following communication furnishes a striking example of the common method of spiritualizing the Scripture, as it is called. The Scriptures are thus wrested, and made a book of riddles, as useless, because as unintelligible, as the reveries of Swedenborg.

MR. EDITOR,

The following interpretation of 1 Samuel vi. 7—12, is a part of a discourse which I had the displeasure of hearing three years ago from an ordained preacher.

"My brethren, almost every thing under the old dispensation is intended to represent something more glorious and

more important under the new. At least every thing connected with the ark of the covenant is typical of something under the gospel economy. The ark represents the new dispensation which carries the gospel to sinners. The two milk kine very fully represent the two women who came first to the sepulchre after our Lord's resurrection. The calves of the kine were "shut up at home"—so these two women left their families and all to go and "see the place where the Lord lay." Upon the kine had come no yoke—so these women had never before engaged in the service of their master. The kine drew the cart—so the women first drew the burden of the new dispensation. It is nothing uncommon, my brethren, to say "the chariot of salvation"—"the chariot of the gospel," &c.—mere figurative expressions, doubtless derived from the circumstance of the cart under the old dispensation used to carry the ark.

"The kine took the way up to Bethshemesh; so the women went to the sepulchre to find Christ's disciples. The kine went on their way, lowing as they went—so the women went on their way declaring to all what they had seen and heard."

The preacher was listened to with great attention by an audience, most of whom pronounced it a "wonderful discourse," and the preacher a "wonderful man." He preached in the "good old tone," drawing out his words to an enormous length. When he came to the lowing of the kine—alias, female preaching, imitated in a striking manner the lowing of the animal. "They went on their way loo-oo-oo-ing as they went."

I was somewhat disappointed that he did not proceed to spiritualize the immolation of the kine, and the cleaving of the wood of the cart for a burnt offering. What the mice and emeralds meant spiritually, he did not tell. He exhorted his brethren at the close not to forget the important truths they had heard. Be assured, Mr. Editor, I shall not.

O.

Letter from an aged Minister to one of his Parishioners.

My Friend,—The nearer the time of my departure approaches, the more I think of you; and wish to leave you in a promising way, for this life, and that which is to come. I am afraid it is much otherwise now. It distresses me to think how many hopeful young men, sprang from pious parents, have slid down, before they were aware, into the broad way to ruin, both for soul and body, by the love of strong drink. I say by the love of it for that is the root of evil. A high taste for strong drink, almost infallibly leads on to excessive use of it. Excessive use unmans him who gives way to it. It sinks him, whether aware of it or not, far below those he could once call his equals; and he comes by degrees, to be made no account of in society; never called out to act any honourable part for the community.

Some there are, who conceive they come off well, if they are not seen plainly intoxicated; but this is a great mistake. They may nevertheless impair their constitutions greatly; lay a foundation for a long train of diseases; they may shorten their lives, and injure their minds, far more than they are apt to conceive.

An immortal being, hankering, all the time after ardent spirits, is in no condition to pay suitable regard to his soul. If heaven itself is offered to him, there is something else he is more in earnest to obtain; and if he is not beside himself, he is not well composed. He is either too elevated to be solid, or he becomes passionate, and uncomfortable to those about him. But it is astonishing to think how men who might with great ease, maintain their families, and be forehanded, and helpful to the needy, are content to be straitened, sometimes even to poverty, for the sake of a kind of comfort, a thousand times worse than none; and yet very expensive. It is surprising, indeed, what a large proportion of their earnings, some hard laboring men are willing to lay out, for that pernicious article!

But the most mournful circumstances of all is, the man sinks more and more, with respect to religious things. If closet duties are not wholly neglected, it is a wonder. They cannot be attended in good earnest. Nor will family worship be maintained properly, if at all. As to "reverencing," (Lev. xxvi. 2) there is usually a great decline. But the poor soul does not think, while such a habit prevails. It sinks into more and more of insensibility, as to eternal things. And where must this end? May God enable you, my friend, to think upon this question without loss of time! I am sure that nothing but a strong conviction of duty and regard to your best welfare, would have prevailed on me to give you this pain. You have done me no wrong,

You have been always friendly. Give me then, the unspeakable pleasure of contributing to save your soul.

Your sincere well-wisher.

BIBLES FOR SEAMEN.

In 1814, my son sailed from London to Canada. When he got as far as the Banks of Newfoundland, the ship sprung a leak. The wind being contrary, bore up, to ply the pumps the better. Being a small vessel, they relieved but one at a time; which they continued to do for six days and nights. In this period they broke and hove overboard a great part of the cargo; yet the water gained to four feet. At eight in the evening of the sixth day, it being my son's turn to be relieved, he, with his passengers, went down to wrestle with God in prayer; which, with reading the Scriptures, was their usual evening's employ. Before the time expired that he was to return to the pump, they were condoling with each other, and had given over all hope they would be able to keep the ship through the night. As they were standing one on each side of the table on which the Bible was laid, he opened the precious book, and the first passage that met his eye was Acts, xxvii. 22.—"Now I exhort you to be of good cheer, for there shall be no loss of any man's life among you, but of the ship." They encouraged each other with these words, and returned to the pump; and though before, he says, their arms were ready to fall from their sockets, their fears now fled, their strength was renewed, and they believed that the Lord would deliver them.

In the course of the night the wind fell, and the weather became fine. When day appeared, the man to the helm called out "A sail!" and to their great joy the vessel was steering direct for them. They laid too (as it is termed) took to their boats and had just time to save themselves and clothes; for a few hours after they had got on board the other ship, they saw their own go down. This is an instance of the value of the Bible. Though I am no advocate for cutting as some have done, to find a promise to our case; but, had they not possessed the Bible, and made it "the man of their counsel," they could not have taken the encouragement from it.

In this case, it not only strengthened their faith, but imparted, as it appeared, bodily strength also. May the Lord make it effectual to the turning of some from their vain courses! It is dangerous for a seaman to be without this chart; but taking it for his guide, he need not fear; for in the greatest extremity he will find in it a course laid down, that will in the end direct him safely to the haven of Eternal Rest. It is my sincere desire and prayer that every brother sailor may avail himself of this most valuable direction and abide by its truths—Had I a voice to reach them all, I would say "Tempt not the faithless ocean without this precious guide;" and to the owners I would say, "rather attempt to send your ship without a rudder than her crew without a Bible."

A SAILOR.

EASTERN INDIA—SINGAPORE.

A letter dated April 13, 1823, has been received from Dr. Morrison, then at Singapore, stating that the Anglo-Chinese College will be removed from Malacca, to that settlement, and that a Malay College will be added to it. The Lieutenant Governor, Sir Stamford Raffles, the President, Lieutenant Colonel Farquhar, the magistrates, and other gentlemen of Singapore, have liberally lent their assistance on this occasion. Mr. Thompson, and Mr. Milton, were then at Singapore. The former will become professor of Malay, and the latter professor of Siamese in the College. Dr. Morrison was about going to Malacca.

From the Christian Watchman.

An Academy for Itinerant Preachers has been commenced in England, by several Baptist ministers, who, from keeping a seminary, had been in the habit of teaching. In this labour, others of the ministers have also joined. On one evening in every week, from 8 to 9 o'clock, they give lectures to village preachers, comprising instructions in the English language, geography, history, the composition of a sermon, theology, &c. Seventeen persons are in the habit of attending these lectures at the Vestry of White's Row Meeting-house. They are occasionally addressed on the subject of preaching the gospel, &c. and the meetings are attended with scarcely any expense. The plan is believed to be well adapted to the improvement of many worthy men, who are unable to avail themselves of the advantages of academical institutions; and it is thought to be worthy of imitation in larger societies, where both students and instructors may be provided with facility.